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close of the year 1864, the total number of members of the Society of Jesus, was 7,728, 109 more than in 1855. The Jesuits have extended their labors in twenty-one provinces; four belong to France, five, to Spain, two, to Portugal, two, to the Kingdom of Italy, one to Mexico, and the others to England, Ireland, and the United States. The total number of Jesuits engaged in foreign missions is 1,532, 72 more than in 1855. The number of Jesuits in Europe, 296 in Asia, 213 in Africa, 726 in North America, 199 in South America, 55 in Oceania; 15 on their way to their destination. In 1841, the number of Jesuits in the United States was 100; at present, as before stated, there are 7,728 more than double their number less than a quarter of a century ago.

ESSAY PREACHING.

The following remarks are from an address delivered several years ago by the Rev. James Dixon, D.D., before the Birmingham district meeting, England:

There is one point of essential importance if we wish to preach the word of God truly, and not a mere human philosophy, and to do so with a proper purpose. Can an elaborate dissertation, oration, argument, got up on the rules of secular eloquence, committed to memory, and repeated year after year, be the vehicle of truth, and the word of God? Must not that which, in any good sense, may be considered as the living word be constantly drawn from the heart of the preacher? We do not mean by that every sacred truth, but that a spirit fresh and new, or that the preacher must be constantly busied in laying the foundation of a structure; but that every truth, as it comes into the light of the Holy Scriptures, that it may be fused with truth; warmth; be made more clear, brighter, radiant; more impregnated with the richest gold of the word of God; truth, and that a spirit fresh and new may be kept up in the delivery. We cannot conceive that preaching the word of God admits of a set type. These compositions, never amplified, nor varied, are like the old-fashioned sermon, a doctrinal infusion being brought in. Surely the constant study of the Holy Scriptures would furnish something additional to the old outline if diligently sought.

The *essay system* of preaching can hardly be considered preaching the word of God. A theme is chosen, and the preacher, without any religious basis, though the subject may be theological, is, strictly speaking, the divine word. The orate, quaint, metaphysical, or philosophical production of the human mind, and the efforts of the human productions of human genius seem at once, an necessity, to set aside the sacred oracles, and to substitute the human mind, and the human feelings here of the ordinary ministry. There are occasions

when it may be suitable and proper to elaborate them, to argue a point logically, to set forth a doctrine, to explain a passage of Scripture, but the people must in ordinary be fed with the word of the gospel; and the sparkling or light wrought effects of genius, though pleasant to the eye, are not the food of the soul, the medicine of the state of soul, or drive them into those passions.

A negative orthodoxy is not the word of God reading the pulpit productions of great numbers of men, who have been taught to regard the traditions of Holy Scripture; the fault is not positive, but negative; we have nothing palpably offensive, *Christ is not there!* Salvation is not exhibited in the way of exchange, as if we could buy our way to the cross and to heaven is not laid down as a condition, as if we could purchase it no food for the regenerate soul is furnished.

Principal of exhaustion has been at work, a vacuum has been sought and produced, and nothing new has been put in its place. The voice of the people and of the angels of the people, who call the people to sleep in their sins and pleasures.

The voice of the people of God, who call the doctrine of the people as the word and substance of principle, and that as much as possible in the *words* always in the *sense* of Scripture. It cannot be difficult for a person fitted for this office to discover the *words* of Scripture, and to be able to explain the *sense* of Christ in His Godhead, His sacrifice and righteousness, His grace and salvation, His intercession at the right hand of God, His kingly office; and there is as much to be said in the *words* of Scripture as there is in the *sense* of Scripture, by faith alone, of the nature of justification as true fruits, of the manner and evidences of the birth, of the Christian duties and especially of that which is the *substance* of the doctrine of the doctrines of the word of God, and when the *words* alone are relied on as a standard, they never are false, denied or neutralized, either by minister or people, and the people are left in the darkness, where the minds of men must be obvious. The remedy is that the world is *so* progressing in the material civilization as not to make these truths necessary to the people, and that the people are *so* progressing to the spirit of the age, is a pure delusion. The nature is exactly the same, and as long as the age remains the remedy is needed. The truth of the

the salvation of mankind, and the cruel mockery of God and man for professed preachers of the gospel to substitute anything else in its place. All know this. Counterfeit ministers desire nobody should know it, and they will do anything to keep men are followed and appreciated even by the hypocrites who simulate, adulterate, and lower the value of the gospel, are always both neglected and despised.

MORE ABOUT CORBETT.

A correspondent in New York this writes that a country paper about the soldier who shot the Astor Boath:

Sergeant Corbett is well known in this city as a constant attendant at the Fulton Street meetings, and greatly annoyed it by what was considered his fanaticism. When anything pleased him he would shout, "Amen!" "Glory to God!" "Hallelujah!" and the crowd would respond in chorus and he shouted to the very last. He enlisted in the 12th Regiment, and made considerable his guide. He was perpetually in hot water because of his religious exhortations, and for the rather of his military order. He prayed in the corner of his regularly night and morning, nor could the taunts of his associates turn him aside. I have heard that he was once sentenced to a month of bricks as a punishment, with his Testament and hymn book, lifting up his voice against suffering, prayer, temperance, and calling upon the Lord. He was sent to a cell at a dress parade in the City Hall Square, Butterfield cursed and damned the men for something he did not like. Corbett was sent out of the ranks and reprimanded the Colonel for his religious God! He was of course outlander in New York. He was in a detachment of the New York State Guard when he was hounded by Mobey, near Culp's Hill. All surrendered except Corbett. He stood out until the morning. He was shot and killed. He was killed seven men before he surrendered. He believed in his man down every time he fired, and as each man fell he shouted "Amen!" "Glory to God!" "Hallelujah!" at the Fulton Street meeting. Mobey, his pluck, and ordered his men not to shoot. He was a prisoner at Andersonville. He now

WHAT COMES FROM OUR LOBBIES

The following sentiments concerning the country, taken from the London *Spectator*, are the best English weeklies, will be fully appreciated by our loyal people.

If they are five hundred or thousands of clergies and burdened themselves with debt, expenditure of a standing army, they have endeavored to make their own freedom, themselves were thought for their own freedom, removed from a country a stain which outweighed all the good it could do; and if we can once for all grand lesson take, be the faults of democracy they will, at least it is not weak. Other things may be done, but the first thing is to get rid of the belief that the few may once more rule the government the interest of millions of men. If we are not satisfied with the present state of affairs, let us again send them for instruction the campaigns of 1864-5, which abound in evidence of the making war under the new conditions of modern times, the machine, the railroad—and which have given a mortal blow to the threatening slave power.

PRAYING IS AN EXERCISE WHICH HAS THE PROPER INCORPORATING ITSELF WITH EVERY OTHER, NOT DEPENDING IT, BUT ADVANCING IT. THERE IS NO SMALL AS WELL AS DEVOTION MAY NOT SLIP IN.

